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Duquesne University:





The Book of Quinte Essence

or

The Fifth Being.

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The book of quinte essence

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Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaben.

A tretice in englissh breuely drawe out of þe book of quintis
essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after þe flood of Noe
fadir of philosophris, hadde by
reuelacioun of an aungil
of god to him
sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460—70 A.D.

BY

FREDERICK J. FURNIVALL, M.A.

[Revised, 1889.]

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THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom; for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of my sweet, bright, only child, Eena, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated ?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”¹—to whom were credited more works than he wrote. The tract appears to be a great fuss about Alcohol or Spirits of Wine; how to make it,

¹ *The Mirror of Alchimy*, composed by the thrice-famous and learned Fryer, Roger Bachon, 1597.

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and get more or less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreshwar Atmaram.¹ The Sloane MS. I judge to be about, but after, 1460 A.D.² The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,² and has been only collated for a few passages which require elucidation. The pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

P.S. The short side-notes in inverted commas on and after p. 16 (save '5 Me' and the like) are by a later hand in the MS. The 'Spheres' on p. 26, and the 'Contents,' p. vii-viii, are now added.—F. 1889.

¹ Mr. M. A. Tarkhad has been for many years Vice-Principal of the Rajkumar College, for the sons of the native Chiefs of Rajkote.—1889.

² Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

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THE BOOK OF QUINTE ESSENCE

OR THE FIFTH BEING;

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit, Mus.]

BOOK I.

With þe myzt, wisdom, & grace of þe holy trynite, I write to you a tretice in english breuely drawe out of þe booke of quintis essencijs in latyn, þat hermys þe prophete and kynge of Egipt, after the flood of Noe, fadir of philosophis, hadde by reuelacioun of an aungil of god to him sende, þat his wysdom and þe science of þis booke schulde not perische, but be kept and preserued vnto þe eende of þe world, of alle chastyte men from al wickid peple and tyrauntis, for greet perils that myzte falle þerof. For wipinne þis breue tretis, wip þe grace of god, I wole more determine of practif* þan of theorik. It shal ben hope nedeful / The firste and souereyneste priuyte þat god made, maker of kynde, ordeyned for mannys nede, how þat olde angelik men, and feble in kynde, myzte be restorid, and haue enhered her firste strenkþis of zongþe in þe same degree þat is in þe kynde, & be mad hool parfytly, except þe strok of þe pestilence, and violent brusuris, and oppressynge of to myche tynge / Also perilous fallyngis of his placis, to myche abstynence, & opere yuel gouernaunce azens kynde, And also þe terme þat is sett of god, þat noman may a-schape, as Iob seip in latyn / "Breues dies hominis sunt &c." Forsope philosophis

QUINTE ESSENCE.

[Fol. 10.]
By the grace of God I translate you this Treatise revealed to Hermes by an angel after Noah's flood, that the knowledge of this book may be preserved to the end of the world.

[* practise, MS. Harl.]
God's greatest secret for man's need is how to restore old feeble men to the strength of their youth,

except in case of thunder-blast, and too much fasting, and the term set for all men.

'Nota.'

The purest substance of corruptible things is Quinte Essence or man's heaven.

[* Fol. 105.]

Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called,
1. Burning Water; 2. the Soul in the spirit of Wine;
3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,

nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility,

[* Fol. 11.]

for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substaunce of manye corruptible þingis elem
tid, 'quinta essencia,' þat is to seie, 'mannys heuene,' drawe
by craft of mani;¹ for whi, as quinta essencia superior, þat
heuene of oure lord god, in reward of þe .iiij. elementis,
yncorruptible & vnchaungeable / riȝt so *quinta essencia
perior inferior, þat is to seie, mannys heuene, is incorruptib
in reward of þe .4. qualitees of mannys body; and so it
preued naturally þat oure quinta essencia, þat is, mannes heuene
in it-silf² is incorruptible; and so it is not hoot and drie v
fier / ne coold and moist wiȝ watir / ne hoot & moist with e
ne coold and drie wiȝ erþe; but oure quinta essencia awaylip
þe contrarie, as heuene incorruptible / But vndirstonde þat ou
qui[n]ta essencia is nouȝt so incorruptible as is heuene of ou
lord god; but it is incorruptible in reward of composicio
maad of þe .4. elementis; & it hath .iiij. names by the philo
phoris, þat is to seie / brennyng watir / þe soule in þe spirit
wyn, & watir of lijf / But whanne ȝe wole concelle it, þan
schal ȝe clepe it 'oure quinta essencia'; for þis name, &
nature þerof, riȝt fewe philosophoris wolde schewe / but sikun
þei biriele þe truþe with hem. and witip weel that it is clep
brennyng watir; and it is no brennyng watir: forwhi, it is n
moist ne coold as comoun watir; for it brenneþ, & so doiþ n
comyn watir; ne it is nat hoot and moist as eir, for eir c
rumpip a þing a-noon, as it schewip weel by generacioun of fl
& arcins, and sicke opere; but sikirly þis is alwey incorruptib
if it be kept cloos fro flizt / Also it is not coold and drie as e
for souereynly it worchip & chaungip. And it is not hoot a
drie as fier, as it schewip by experience; for hoot þingis it kel
& hoot sijknensis it doiþ away / Also þat it ȝeueþ incorrupti
lite, and kepip a þing fro corruptibilite *and rotyng, it is preu
þus / Forwhi. what pece of fleisch, fisch, or deed brid, be þ
þerinne, it schal not corru[m]pe ne rote whilis it is þerinne
miche more þanne it wole kepe quyke fleisch of mannys bo
from al manere corruptibilite and rotyng / This is oure quin
essencia, þat is to seie, mannys heuene, þat god made to þe co

¹ ? MS. meant for 'man.'

² MS. 'siff.'

seruacioun of þe .4. qualitees of mannys body, riȝt as he made
 is heuene to þe conseruacioun of al þe world / And wite ȝe for
 erteyn þat manye philosophoris and lechis þat ben now, knowe
 ouȝt þis quinta essencia, ne þe truþe þerof / Forwhi; god wole
 ot þat þei knowe it; for her greet breynnyng coueitise &
 icious lyuyng / Forsoþe quinta essencia superior, þat is to seie,
 heuene of oure lord god bi him silf / Aloone / ȝeueþ not conser-
 acioun in þe world, and wondirful influence, but by þe vertue
 f þe sunne, planetis, and opere sterris; riȝt so oure quinta
 essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne
 minerale, fynyd, schynnyng, incorruptible; and euene in qualite
 at fier may not appeire, corruppe, ne distroie. and þis is verry
 old of þe myn, of þe erþe, or of þe floodis gaderid / for gold of
 lkamy maad with corosyues distroieþ kynde, as aristotle and
 manye opere philosophoris prouen / and þerfore good gold na-
 urel, & of þe myn of þe erþe, is clepid of philosophoris 'sol' in
 atyn; for he is þe sonne, of oure heuene, lich as sol þe planet is
 in þe heuene aboue; for þis planete ȝeueþ to gold his influence,
 nature, colour, & a substaunce incorruptible. And oure quinta
 essencia, mannys heuene, is of þe nature * & þe colour of heuene /
 And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt
 as sol þe planete makip heuene fair / and so þese two togidere
 oynd schal ȝeue influence in us, and þe condiciouns of heuene
 and of heuenly sonne / in as miche as it is possible in deedly
 nature, conseruacioun and restoryng of nature lost, & renew-
 yng of ȝongþe / And it schal ȝeue plenteuously heelp: and so it
 is preued by astronomy aboue, þat sterris þat haþ influence vpon
 þe heed and þe necke of man / as ben þe sterris of aries, taurus,
 and gemini, ȝeuen influence syngulerly vpon Gerapigra galieni /
 And þerfore it haþ a synguler strenkþe, by þe ordynaunce of
 god, to drawe away þe superflue humouris fro þe heed, þe necke,
 and þe brest, and not fro þe membris byneþe / And so I seie of
 picis þat drawip humouris fro þe knees, þe leggis, and þe feet,
 þat resseyuen a synguler influence of þe sterris of Capricorn,
 Aquarie and pisces, & riȝt so of opere, *et cetera* / Comounne
 e not þis book of deuyne secretes to wickid men and auerous;

preserving
 his body as
 Heaven does
 the world.

Many know
 it not now for
 their covet-
 ousness and
 vice.

But as God's
 Heaven is
 aided by sun
 and stars, so
 our Heaven,
 or Quinte
 Essence, is
 made fair by
 the sun mine-
 ral, or pure
 gold of the
 mine, not of
 alchemy.

'Nota.'

Good natural
 gold is called
Sol, because
 Sol the planet
 gives gold
 its power,
 colour, &c.

Our Quinte
 Essence is the
 [* Fol. 11b.]
 colour of hea-
 ven; gold
 makes it fair;
 and the two
 work in us (so
 far as is pos-
 sible) renewal
 of youth, and
 give health
 plenteously.

As Aries,
 Taurus, and
 Gemini draw
 humours
 from the head
 and breast,

'Nota.'

and not the
 limbs be-
 neath, so
 those spices
 that do draw
 from these
 limbs get
 their power
 from Capri-
 corn, &c.

Tell not these
 Divine secrets
 to wicked
 men.

'aqua vite'

To make
Quinte Es-
sence.

Take the best
wine, or any
not sour;
distil it, and
the 4 Ele-
ments shall
be left like
dregs.
Distil 7 times
to get Burn-
ing Water;

[* Fol. 12.]

put this in a
Distiller in a
furnace, and
'vas'
let the vapour
rise, con-
dense, and be
distilled till
it is turned
into Quinte
Essence, and
parted from
the 4 ele-
ments.

'Nota.'

Distil it 1000
times,
and it shall
be glorified
and become a
medicine in-
corruptible as
heaven.

After many
days unstop
your distiller,

'lute'

and if there
issues out a
heaven-sweet
savour, you
[* Fol. 12b.]
have our
Quinte Es-
sence. If not,
distil again
till you have.

but kepe 3e it in priuytee / Take þe beste wiyn þat 3e may
fynde, if 3e be of power; & if 3e be riȝt pore, þanne take
corrupt wiyn, þat is, rotyn, of a watery humour, but not egre
þat is, sour, for þe quint essencia þerof is naturally incorruptible
þe which 3e schal drawe out by sublymacioun / And þanne
schal þe leue in þe ground of þe vessel þe .4. elementis, as i
were, rotun fecis of wiyn / But firste 3e muste distille þis wiyn
.7. tymes; & þanne haue 3e good brennynge watir / Forsoþe
þis is þe watri mater *fro which is drawe oure quinta essencia
Thanne muste 3e do make in þe furneis of aischin, a distillatorie
of glas al hool of oo. pece, wiþ an hoole a-boue in þe heed, where
þe watir schal be putt yn, and be take out / And þis is a
wondirful instrument þat þat þing þat by vertues of fier ascendith
and distillith wipinne þe vessel, þer canales brachiales, þat is, by
pipis lich to armys, be bore aȝen, and eftsoones ascendith, &
eft descendith contynuely day and nyȝt, til þe brennynge water
heuenly be turned into quintam essenciam / And so bi con-
tinuelle ascenciouns & discenciouns, þe quinta essencia is
departid fro þe corruptible composicioun of þe .4. elementis
For bifore þat þing þat is twies sublymed is more glorified, and
is more sotil, and fer from þe corrupcioun of þe .4. elementis
more separat þan whanne it ascendith but oonys; and so vnto
a þousand tymes, so þat by contynuel ascendyng and descend-
yng, by the which it is sublymed to so myche hignes of glorifi-
cacioun, it schal come þat it schal be a medicyn incorruptible
almoost as heuene aboue, and of þe nature of heuene / And
þerfore oure quinta essencia worþily is clepid 'mannys heuene'
And aftir manye daies þat it hath be in þis sotil vessel of glas
distillid / 3e schulen opene þe hoole of þe vessel in þe heed þat
was selid with þe seel of lute of wiȝsdom, maad of þe sotilles
flour, and of white of eyren, and of moist papere, ymeȝngid so
þat no þing respire out / And whane 3e opene þe hoole, if þe
come out a passyng heuenly swete flauour þat alle men þat
come yn naturely *drawe þerto. þanne 3e haue oure quint
essencia / and ellis sele þe vessel, and putte it to þe fier aȝen
til 3e haue it.

And anoþer maner worchinge of oure quinta essencia is
 this / Take þe noblest and þe strengest brennyng watir þat 3e
 may haue distillid out of pure myzty wiyn, and putte it into
 a glas clepid amphora, with a long necke / and close þe moup
 strongly wip wex; And loke þat half or þe þridde part be fulle;
 and birie it al in hors dounge, preparate as it is seid hereafter /
 so þat þe necke of þe glas be turned downward, & þe botum
 be turned vpward, þat by vertu of þe hors dounge þe quinta
 essencia ascende vp to þe botum. And þe grosté of þe mater
 of þe watir descende downward to þe necke / And aftir manye
 daies, whanne 3e take it out, softly lift vp þe glas as it ston-
 dith, and 3e schal se in þe pickenes and cleernesse a difference bitwene
 þe quintam essenciam sublymed, and þe grose mater þat is in þe
 necke / þe wondirful maistry of departyng of þat oon fro þat
 þer is þis / Take a scharp poyntel, or a pricke of yren, &
 pierse into þe wex þat hongith in þe moup of þe glas azens þe
 erpe / and whanne 3e haue peersid al fully to þe watir, take out
 þe poyntel or þe pricke / And þat erpely watir wole first come
 out þat is in þe necke / and so til it be come out vnto þe
 departinge bitwixe it / and þe quinte essence, þat is, mannys
 leuene sublymed. and whane 3e se þat þis quint essence wole
 runne & melte aftir þat þis erpely watir be voydid, putte þanne
 swiftly 3oure fyngir to þe hoole, & turne vp þe glas, and þanne
 3e haue þerinne oure quinte essence, *and þe erpely watir wipoute
 aside. And þis is a passyng souereyn priuytee.

The þridde maner is, þat 3e take a greet glas clepid amphora,
 and seele it weel, and birie it weel in þe wombe of an hors al
 togidere. and þe pureté of þe quinte essencie schal be sublymed
 aboue, & þe grosté schal abide bynepe in þe botme / take out
 offli þat þat fletith a-boue; and þat þat leueþ bihynde, putte it
 so þe fier.

The .iiij. maner is þis. take what vessel of glas þat 3e wole,
 or of erpe strongly glased, and þer-vpon a round foot of glas
 wip a leg. and seele þe vessel with his couertour, þat þe rod
 of þe foot of þe glas wipinne þe vessel longe in þe eyr, þat þat
 thing þat ascendith to þe couertour in þe maner of a pott boilynge

*The second
 way to make
 Quinte Es-
 sence.*

 Put the
 strongest
 Burning
 Water into
 an 'am-
 phora';
 seal it up;
 bury it neck
 downwards in
 horse-dung,
 and the
 Quinte Es-
 sence will rise
 into the globe
 and the im-
 purities settle
 in the neck.
 Take the glass
 out of the
 dung;

make a hole
 in the wax
 seal,

let out the im-
 pure earthy
 water,

and when the
 Quinte Es-
 sence would
 begin to run,
 turn the glass
 up, and keep

[* Fol. 13.]
 your Quinte
 Essence.

*The third
 way.*

 Put your am-
 phora into a
 horse's belly
 instead of the
 dung, and
 proceed as
 above.

*The fourth
 way.*

 Substitute for
 the amphora
 a vessel of
 glass or earth,
 with a tube
 running from
 the top and
 hanging in
 the air,

into which
the vapour
may fall and
condense.

The fifth way.

Distil your
Burning
Water ten
times.

*To make fire
without fire,
and Quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused
by the heat of
the dung.

[* Fol. 13b.]

Or, place your
vessel in the
sun's rays.

*How poor
evangelic
men may get
the gracious
influence of
gold.*

Borrow a Flo-
rence florin of
a rich friend,
anneal
[? heat] it on
a plate of
iron, and
throw it into
some Burning
Water, taking
care to quench
the fire quick-
ly to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.

The Water
draws out all

descende doun azen by þe foot of þe glas. and this instrumen
may 3e do make wipoute greet cost / The fifþe maner is, þat þe
brennyng water be .10 tymes distillid in hors dounge con
tynuely digest.

The science of makynge of fier wipoute fier / wherby 3e
may make oure quinte essence wipoute cost or traueile, and
withoute occupacioun and lesynge of tyme / Take þe beste hors
dounge þat may be had þat is weel digest, and putte it wipin
a uessel, or ellis a pitt maad wip þe erþe anoyntid þoruout with
past maad of aischin. And in þis vessel or pitt, bete weel togidre
þe dounge; And in þe myddil of þis dounge, sette þe vessel o
distillacioun vnto þe myddis or more / For it is nede þat al þe
heed of þe vessel be in þe coold eir / þat, þat þing þat bi vertu
of þe fier of þe dounge þat ascendith þerby be turned into wati
*by vertu of cooldnes of þe eir and falle doun azen and ascende
vp azen. and þus 3e haue fier wipoute fier, and but wip liti
traueile.

Also anoþer maner of fier. sette 3oure vessel forseid to þe
strong reuerberacioun of þe sunne in somer tyme, and lete it
stonde þere nyȝt and day.

Here I wole teche 3ou how pore euangelik men may haue
wipoute cost, and almoost for nouȝt, þe gracious influence o
gold, and þe maner of þe fixynge of it in oure heuene, þat is
oure quinta essencia. if 3e be pore, 3e schal preie a riche man
þat is 3oure freend to leene 3ou a good floreyne of florence / and
anele it vpon a plate of yren as yren is anelid. and haue bisit
3ou a uessel of erþe glased, fillid ful of the beste brennyng wati
þat 3e may fynde. & caste into þe watir þe floreyne anelid. and
loke þat 3e haue a sotilte and a sleiȝþe to quenche sodely þe
fier, þat þe watir waaste not; and be weel war þat non yren touch
þe watir. but af[t]er caste into þe watir þe floreyne, and do so .1
tymes or more, for þe oftere þe bettere it is / And if 3e se þat þe
watir waaste to myche, chaunge it þanne, and take newe, & do
so ofte tymes. and whanne 3e haue do 3oure quenchour, putt
alle þe watris togidre / And 3e schulen vndirstonde þat þe
vertu of brennyng watir is sich þat naturely it drawip out o

old alle þe vertues & propirtees of it, & it holdiþ incor-
 mptibilettee & an euene heete. *þanne meynge þis brennynge
 watir þus giltid wiþ oure quinte essence, and vse it. but be war
 at 3e quenche not þe floreyne in oure quinte essence; for þanne
 were lost / And if it so be þat 3e haue not þis brennynge watir
 dy, þanne quenche 3oure floreyne in þe beste whiȝt wiyn þat
 may be had / For sikirly þe philosophere seiþ, þat wiyn hath
 so þe propirtee to restreyne in it þe influence and vertues of
 gold / And whanne 3e haue do 3oure werk, 3e schal wite þat þe
 floreyne is als good, & almoost of þe same weiȝte, as it was
 before / þerfore vse wiyn or brennynge watir giltid, so þat 3e may
 be hool, and wexe glad, and be 3ong. And þus 3e haue oure
 euene, and þe sunne in him fixid, to þe conseruacioun of mannys
 nature and fixacioun of oure heuene, þat is, oure quinte
 essence.

The science how 3e schule gilde more myȝtily by brennynge
 watir or wiyn þan I tauȝte you tofore, wherby þe water or
 wiyn schal take to it myȝtily þe influence & þe vertues
 of fyne gold.

Take þe calx of fyn gold as it is declarid here-aftir in þis
 booke, and putte it in a siluer spone, and anele it at þe fier.
 þanne caste þe calx of the gold in þe brennynge watir
 in wiyn .l. tymes, as I tauȝte 3ou tofore wiþ þe floreyne. and
 schule haue 3oure licour by an hundrid part bettir gilt þan 3e
 had tofore wiþ þe floreyne / Forwhi. fier worchiþ more strongly
 and bettere *in sotil parties þan it doiþ in an hool plate / And
 so brennynge watir or wiyn drawiþ out more myȝtily bi a
 ousand part þe propirtees of gold fro smale parties anelid, þan
 doiþ fro a picke plate / And 3e schal vnderstonde þat wiyn
 doþ aloonly holdiþ in it þe propirtees of gold, but myche more
 propirtees of alle liquibles if þei be quenched þerinne. and þat
 a souereyn priuite: Forwhi, if 3e quenche saturne liquified
 wiyn or in comoun watir .7. tymes, and aftirward in þat wiyn
 watir 3e quenche mars manye tymes, þanne mars schal take
 gite þe neischede and þe softnes of saturne / And þe same
 schal venus do, & alle opere liquibles / or ellis, And 3e

the properties
 of the gold.

[* Fol. 14.]

Mix the gilt
 Burning
 Water with
 Quinte Es-
 sence.
 You may sub-
 stitute for
 Burning
 Water best
 white wine,
 which also
 retains the
 powers of
 gold.

This gilt
 Water will
 make you
 well and
 young again.
 In it you
 have the Sun
 fixed in our
 Heaven.

‘science.’

*How to gild
 Burning
 Water or
 Wine more
 thoroughly.*

Heat calcined
 gold in a
 silver spoon
 and put it in
 Burning
 Water or
 wine 50 times,
 as with the
 florin before.
 Your liquor
 will be better
 gilt, as the
 fire and
 Water or
 [* Fol. 14b.]
 wine work
 more power-
 fully on the
 grains of gold
 than on a
 plate.
 Wine retains
 the properties
 of all liquibles
 quenched in
 it.
 If Saturn
 (lead) lique-
 fied be
 quenched
 in wine,
 and then
 Mars (iron) be
 quenched in
 it, Mars ac-
 quires the
 softness of
 Saturn.

Again,
if you quench
Mars in wine
and put in it
Saturn lique-
fied, this will
be made hard.

To make fire
without coals,
lime, light,
&c.

Mix equal
parts of sub-
[* Fol. 15.]
limated Mer-
cury, Salt,
and Sal
Ammoniac,
grind them
small, ex-
pose them
to the air,
and they'll
turn into
water,

a drop of
which will eat
thro' your
hand, and
make Venus
(copper) or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell fire, and
every corro-
sive sickness.

'sal amarus.'

It is also
called 'Sal
Amarus.'

'Science.'

To calcine
gold.

Cut gold into
shavings;
put it into a
crucible with
Mercury;
heat it, and it
will crumble
[* Fol. 15b.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

quenche mars in whiȝt wiyn or in comoun watir manye tyme
and aftirward in þe same wiyn or watir ȝe caste saturne liquified
ofte tymes, þanne wiþoute doute ȝe schal fynde þat þe saturne
is *maad* riȝt hard / Therefore þe *propirtees* of alle liquibles may
be brouȝt into wiyn or watir; but myche more myȝtily in
brennyng watir good and precious.

The science to make a fier, þat is, wiþoute cole, without
lyme, wiþoute liȝt, worching azens al maner scharpnes &
accioun of visible fier, riȝt as worchip þe fier of helle / And
þis priuytee is so vertuous, þat þe vertu þerof may not al be
declarid. And þus it is maad. Take Mercurie þat is sublyme
with vitriol, * & comen salt, & sal armoniac .7. or .10. tyme
sublymed / and meynge hem togidere by euene porcioun. and
grynde it smal, and leye it abroad vpon a marbil stoon; and þe
nyȝte sette it in a soft cleer eir, or ellis in a coold seler; and þe
it wole turne into watir / And þanne gadere it togidere in
a strong vessel of glas, and kepe it / This water forsoþe is so
strong, þat if a litil drope þerof falle vpon ȝoure hond, anon it
wole perce it þoruȝ-out; and in þe same maner it wole do, if it
falle vpon a plate of venus or Iubiter, into þis watir, it turne
hem into liȝknes of peerl. who so coude reparale & preparat
kyndely þis fier, wiþoute doute it wolde quenche anon a bre-
nyng sijknes clepid þe fier of helle. And also it wolde heel
euery cor[os]if sijknesse. And manye philosophis clepiȝ þis
þing in her bookis 'sal amarus,' al þouȝ þei teche not þe maistri-
þerof / If it be so þat þis firy watir breke þe glas, and reune
into þe aischen, þanne gadere alle togidere þat ȝe fynde pastid
þe aischen / and leye it vpon a marbil stoon as afore, and it wol
turne into watir. And þis is a greet priuytee.

The science to bryng gold into calx / Take fyn gold, and
make it into smal lymayl: take a crusable wiþ a good quan-
titee of Mercurie, and sette it to a litil fier so þat it vapour
not, and putte þerinne þi lymail of gold, and stire it weel tog-
idere / & aftirward * wipinne a litil tyme ȝe schal se al þe gold
wipinne þe Mercurie turned into erpe as sotil as flour. þanne
ȝeue it a good fier, þat þe Mercurie arise and go his wey; or ellis

and 3e wole, 3e may distille and gadere it, puttynge *per*-vpon a
 embike / and in þe corusible 3e schal fynde þe gold calcynd and
 reducid into erþe / And if 3e wole not make lymayl of gold,
 þanne make *perof* a sotil þinne plate, as 3e kan, and putte wipinne
 e Mercurie al warm; and 3e schal haue 3oure desier / And
 in þis same maner 3e may worche wip siluir / Thanne take þe
 calx of þese two bodies, and bere hem openly wip 3ou; and *per*
 schal noman knowe what þei ben / And if 3e wole bere hem
 more priuily wipoute any knowyng, þanne meynge hem wip
 rich melt, or wex, or ellis gumme, for þanne noman schal knowe
 what it is. And whanne 3e wole dissolue any of þese calces
 y hem silf, putte eipir by him silf in a test, or ellis þe pich or
 e wex in which þei ben ynne; and anon schal come out verry
 gold & siluer as þei were tofore.

Now I wole teche 3ou þe maistrie of departyng of gold
 fro siluir whanne þei be meyngid togidere / Forsoþe 3e woot
 wel þat þer be manye werkis in þe whiche gold and siluir
 be meyngid, as in giltyng of vessel & Iewellis / *perfore*
 þanne 3e wole drawe þe toon fro þat opir, putte al þat mixture
 into a strong watir maad of vitriol and of saþ petre. and þe
 siluyr wole be dissolued, and not þe gold: þanne 3e haue þat
 on departid fro þe topir / And if 3e wole dissolue þe gold to
 watir, putte þanne yn þe watir corosyue, Saþ armoniac; and þat
 watir wipoute doute wole dissolue gold into watir.

The science to drawe out of fyn gold v^{ta} essencia is þis /
 First 3e schal reduce gold into calx, as I tolde 3ou tofore /
 þanne take vynegre distillid, or ellis oold vryne depurid fro þe
 ecis, and putte it in a uessel glasid; and þe liquor schal be in
 e heizþe of 4. ynchis; and *perinne* caste þe calx of gold, &
 ette it to the strong sunne in somer tyme, þere to abide / and
 þone aftir 3e schal se as it were a liquor of oyle ascende vp,
 etyng aboute in maner of a skyn or of a reme. gadere þat away
 wip a sotil spone or ellis a fepere, and putte it into a uessel of
 glas in þe which be putt watir tofore. and þus gadere it manye
 tymes in þe day, into þe tyme þat þer ascende nomore / and aftir
 o vapoure away þe watir at þe fier. And þe v^{ta} essencia of þe

or distil it,
 and the gold
 powder will
 be in the
 cruceible.

A thin plate
 of gold will
 do instead of
 shavings, and
 Silver may be
 treated like
 gold.
 To carry
 these powders
 about,

mix them
 with pitch,
 wax, or gum,

melting the
 mass when
 you want the
 metal.

How to sepa-
 rate gold
 from silver
 when mixed
 with it.

Put the mix-
 ture into a
 solution of
 vitriol and
 saltpetre, and
 the silver will
 be dissolved.
 [* Fol. 16.]

Corrosive
 water and sal
 ammoniac
 will dissolve
 the gold.

'science.'
 'Nota.'

How to get
 out of gold its
 Quinte Es-
 sence.

Put calcined
 gold into dis-
 tilled vinegar
 or purified
 urine; set it
 in a hot sun;
 a film will
 soon rise;
 skim it off,
 collect all
 such in a
 glass vessel
 till no more
 rise.

Evaporate
 the water
 left; the re-
 siduum

is the Quinte
Essence of
Gold.

[1 then, MS.
Harl.]
And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
strength of
his youth.

[* Fol. 166.]
Now I have

[Nota.]
told this most
sovereign
secret, which
should not be
shewed.

The Quinte
Essence of
gold is best to
heal wounds.

How to get
its Quinte Es-
sence out of
Antimony.

Put powdered
antimony
into distilled
vinegar; heat
it till the
vinegar is
red; take
away the red
vinegar, and
put fresh;
take that
away when
red. Put the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

[Nota.]

[* Fol. 17.]

It cures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

gold wole abyde bynepe. And manye philosophoris clepiþ þis
quinta essencia an oile incombustible, þat is a greet priuytee /
And if 3e wole fixe þis *quinta essencia* in oure heuene, þat¹ it
may wipoute doute restore azen to man þat nature þat is lost,
and reduce him azen into þe vertu of þe strenkþe of 3ongþe, and
also lenkpiþ his lijf into þe laste terme of lijf set of god // Now
forsoþe I haue toold 3ou þe souereynest *priuytee and restorynge
of mannys kynde, and in part greet þing þat schulde not be
schewid / Forwhi. þis oyle, þat is to seie, *quinta essencia* of gold,
hath þe mooste swetnes and vertu to a-swage and putte awei þe
ache of woundis, and for to heele woundis, oolde sooris, and
manye wondirful yuelis / Also in þe same maner 3e may drawe
out of siluir, *quinte essencie* //

The science to drawe out of antymony, þat is, mercurite
of leed, þe v^{te} essencie, is a souereyn maistrie, and a priuytee
of alle priuytees / Take þe myn of antymony aforeseid,
and make þerof al so sotil a poudre as 3e kan / þanne
take þe beste vynegre distillid, and putte þerinne þe poudre
of antymonye, and lete it stonde in a glas vpon a litil fier
into þe tyme þat þe vynegre be colourid reed. þanne take þat
vynegre away, and kepe it clene, and putte azen þer-to of opere
vynegre distillid, and lete it stonde vpon a soft fier til it be
colourid reed. & so do ofte tymes. and whanne 3e haue gaderid
al 3oure vynegre colourid, putte it þanne in a distillatorie. and
first þe vynegre wole ascende; þanne after 3e schal se merueilis:
for 3e schal se as it were a þousand dropis of blessid wyne
discende doun in maner of reed dropis, as it were blood, by
þe pipe of þe lymbike / þe which licour, gadere togidere in a
rotumbe / and þanne 3e haue a þing þat al þe tresour of þe world
may not be in comparisoun of worpines þerto / aristofle seiþ þat
it is his lede in þe book of secretis, al þou; he *telle not þe name
of þe antymonye aforeseid / Forsoþe þis doiþ away ache of alle
woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible
& merueilous profitable / it nedit to be putrifid in a rotumbe
and seelid in fyme, and þanne it worchiþ greet priuytees / For-
soþe þe v^{ta} essencia of þis antymony þat is reed, in þe which is

the secreet of alle secretis, is swettere þan ony hony, or sugre, or ony opir þing.

The science in the extraccioun of þe .5.¹ essence from blood, and fleisch, & eggis / To 3ou I seie, þat in euery elementid þing, þe .5. essence remayneþ incorrupte: it schal be þanne the moost þing of merueyle if I teche 3ou to drawe out þat fro mannys blood reserued of Barbouris whanne þei lete blood; also fro fleisch of alle brute beestis, and fro alle eggis, and opere heche þingis. for als myche as mannes blood is þe perfistest werk of kynde in us, as to þe encrees of þat þat is lost, it is certeyn that nature þat .5. essence maad so perfist þat, wipoute ony opir reet preparacioun wipoute þe veynes, it berip forþ þat blood fro noon aftir into fleisch. and þis 5 essence is so ny3 kynde þat [it] is moost to haue² / Forwhy. in it is merueylous vertu of oure nature euene sterid, and to þe cure of nature of man worchip moost euyn myraclis, as wipinne I schal teche 3ou / þerfore resceyue of Barbouris, of 3ong sanguelyn men, or colerik men, whanne þei lete late blood, þe which vse good wyne. take þat blood aftir þat it hath reste, and cast away þe watir fro it, and braie it wip þe .5. part of comen salt preparate to medicyns of men; and putte it into a vessel of glas clepid amphora, þe which, sotely seele, and putte it wipinne þe *wombe of an hors, preparate as tofore, and renewe þe fyne oonys in þe wike, or more, and lete it nutritie til al þe blood be turned into watir / and it schal be doon þat þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne putte it in a lembike, and distille it at a good fier / what so euere may ascende, putte þat watir vpon þe fecis brayed, meynge vpon a marbil stoon; putte it a3en, and aftir distille it a3en manye tymes rehersynge / And whanne 3e haue þis noble þing of blood, þerof þe .5. beynge drawe out / putte a3en þe watir in the stillatorie of circulacioun til 3e brynge it to so myche swetnes as an heuently sauour, as 3e dide þe brennynge watir. and þis is the 5 beynge of blood deuyn, and myraclis more þan man mai beleue but if he se it.

'Science.'

*How to get
its Quinte
Essence from
Man's Blood.*

Man's blood
is the perfect-
est work of
nature in us,
and its Quinte
Essence con-
verts blood
into flesh,

and works di-
vine miracles
of healing.
Get from Bar-
bers the blood
of young san-
guine men;
let it stand;
pour off the
serum; mix
the blood
with a tenth
of prepared
salt; put it in
an amphora;
seal that up;
put it in a
horse's belly,
[* Fol. 176.]
renewing the
dung weekly
till all the
blood turns
into water;
distil that;
put the out-
come on the
pounded
feces, and
distil over
again.

Heat the
water in the
distiller till it
comes to a
heavenly sa-
uour. This
Fifth Being
works mira-
cles hardly
credible un-
less seen.

¹ 5 for *fifth*, or *quinte*.

² MS. Harl. reads 'and this fiste beinge so nighe kinde it is most to haue.'

To get the Quinte Essence out of capons, beasts, eggs, &c.

Grind some of them with a tenth part of prepared salt; put 'em into a horse's belly till they become water, and distil that till it's heaven-sweet.

'science.'

To draw the Fifth Being out of each of the Four Elements, and to separate them.

[* Fol. 18.]

Take any thing rotted and turned into water, as man's blood; put it in a glass stiller, and distil it over into an amphora.

When no more vapour rises, you have drawn out the water.

Put the other 3 elements for 7 days into the same bath,

then into a coal fire, and the water shall rise as oil shining like gold,

the air remaining at the bottom like oil of gold. Put these aside,

Now wole I teche you to drawe out þe .5 beynges from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicynable to ete for mān kynde / Grynde summe of þese þingis forseid, which þat 3e wil, as strongly as 3e can in a morter, wip þe 10 part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforeseid, and in þe stillatorie of circulacioun þe watir þat is distillid, putte it in azen til it be brougt to þe swete heuenly sauour and smel aforeseid /

The science to drawe out þe 5 beynges of euerych of þe .4 elementis, and to schewe euerych of þe forseid þing bi hem silf; & þat is riȝt merueylous / I wole not leue for a litil to schewe a greet secreet, how 3e may drawe out þe 5 beynges of ech of þe 4 elementis of al þe þing rehersid afore, and profitably schewe hem / And þe maner ys *þis / take þat þing putrifid and brougt into watir, what so euere 3e wole, as I tauȝte you tofore; and þat þing be mannes blood brougt into watir, of þe which 3e wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrifid, in a stillatorie of glas, and sette it wiþinne a pott of watir, and 3eue vnderneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riȝt clene / And whanne no þing may more by þat fier ascende, for certeyn 3e haue of blood drawn out al oonly þe element of watir / Forwhi. fier of þat bath hath no streukþe to sublyme eyr, or fier, or erþe. and so [take] þo þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meygid, & so cloos þat no þing be distillid / aftir þe .vij. dayes take þe stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien; and þe watir schal ascende in foorme of oyle schynynge as gold / and aftirward þat no þing more schal ascende, 3e haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. & oon from anopir 3e schal departe in þe bath, puttynge yn azen wher al-oonly þe cleer watir schal ascende / and þe eyr schal al-oonly remayne iñ þe botum of þe vessel in lijknese of oyle of gold. þe which oyle þat is gold, þe which oyle

þat is ayr / putte it aside. þanne þer leueþ 3itt fier wiþ erþe. to departe fier from erþe, putte þe element of watir, þat is to seye .iiij lb of watir, vpon j lb of mater / and putte by .vij. daies to encorpere wel as tofore in þe bath of marien / Aftirward putte it to þe fier of flawme riȝt strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony *þing ascendip. and to 3ou schal remayne an erþe riȝt blak in þe botum. þe which gadere togidere aside / þanne þe redeste watir 3e schal take. forwhy. þer be .ij. elementis, þat is to seie, þe element of watir and fier. þanne yn þe stillatorie, to þe fier of baþ, cleer watir schal asende. and in þe botum schal remayne þe reed watir, þat is, þe element of fier. and so 3e haue now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note 3e weel þat þerfore þe element of watir is putt aȝen to drawe out from erþe fier and ayr, for þei wole not ascende, but þoruȝ þe help of element of watir. brynge aȝen euerych into 5 beynges wiþ þe vessel of circulacioun as tofore / or ellis rectifie, makynge oon ascende .7 tymes bi an opir / but first 3e moste þe riȝt blak erþe of oon hide¹ nature, in þe furneys of glas mon², or ellis reuerberacioun, xxj. dayes calcyne / And for a cause I speke to 3ou nomore of this science. but ioie 3e, and thanke oure glorious lord god of þese þingis þat 3e haue had.

The science to fixe alle erþely þingis in nostra 5^{ta} essencia, þat is to seie, oure heuene, þat by her influence þei may 3eue þerto þer propertees and her hid vertues / oure glorious god haþ 3eue sich a uertu to oure quinta essence, þat it may drawe out of euery matier of fruyȝt / tree / rote / flour, herbe / fleisch, seed & spice / And euery medicynable þing, alle þe vertues, propirtees, and naturis, þe whiche god made in hem; and þat wiþinne .iiij. houris.

Now I haue schewid 3ou a souereyn priuytee, how þat 3e may wiþ oure heuene drawe out euery 5 essencia from alle þingis aforeseid / þerfore alle necessarie þingis to euery syrup putte yn oure 5 essencie, & wiþinne .iiij. houris þat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part, by

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marian bath for 7 days; then in hot flames; red water shall ascend

[* Fol. 18b.]

and black earth fall. Put the red water into the stiller; pure water shall rise; red water, or fire, shall remain;

so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and

thank our glorious God for this bit of knowledge.

—
To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrup in to our Quinte Essence, and in 3 hours it shall be 100 times better than before.

¹ of vnkinde natuer. Harl. 853.

² of glasse made. Harl. 853.

[* Fol. 19.] cause of oure 5 essencie, þan it *schulde be wipoute it / And
 so I seie of medicyns comfortatyues, digestyues, laxatyues, re-
 striktyues, and alle opere; forwhy. if 3e putte seedis or flouris
 fruyztis, leeuës, spicis, coold, hoot, sweet, sour, moist, do þei
 good or yuel, into oure 5 essencie, forsoþe sich 5 essence 3e
 schulen haue þerfore. oure 5 essencie is þe instrument of alle
 vertues of þing transmutable if þei be putt in it, encreessynge
 an hundrid foold her worchingis //

Whatever
 medicines are
 put into our
 Quinte Es-
 sence,

it increases
 their power a
 hundred fold.

End of Part I.

Explicit pars prima tractatus quinte essencie:

BOOK II.

Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold feble euangelik man to þe firste strenkþe of 3ongþe / Also to restore aȝen his nature þat is lost, and to lenkþe his lijf in greet gladnesse and perfizte heele vnto þe laste teerme of his lijf þat is sett of god / 3e schal take oure 5^{ta} essencie aforeseid, þat is to seye, mannys heuene, and þerinne putte a litil quantite of 5 essencia of gold and of peerl. and þe oolde feble man schal vse þis deyn drynk at morn and at euen, ech tyme a walnote-schelle fulle / and wipinne a fewe dayes he schal so hool¹ þat he schal fele him silf of þe statt and þe strenkþe of xl 3eer; and he schal haue greet ioie þat he is come to þe statt of 3ongþe. And whanne his 3ongþe is recouerid, and his nature restorid, and heelpþe had, it is nedeful þat litil and seelde he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5. essence of gold, as I tauȝte 3ou tofore.

The secunde *medicyn is to heele a man, and make hym lyue, þat is almoost consumed in nature, and so nyȝ deed þat he is forsake of lechis. but if it be þe laste teerme of his lijf sett of god, 3e schal 3eue him oure quinte essence of gold wip a litil quantite of watir of celendoyne ȝdrawe, and meynge it wip þe opere þingis aforeseid / and anon as þe sike hath resceyued it into his stomak, it 3eueþ to þe herte influence of naturel heete and of lijf. and þanne 3e schal se him rise vp and speke, and wondirfully be comfortid and strenkþid þerby // þanne comforte him wip ministracioun of oure quinte essencie afore seid, and he schal be al hool / but if it be so þat god wole algatis þat he schal die / And I seie to 3ou truly, þat þis is þe hiȝeste maistrie þat may be in transmutacioun of kynde; for riȝt fewe lechis now lyuynge knowe þis priuytee.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Essence with some of that '1s. Me.' of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence,

only that of Gold in good wine at dinner and supper.

'2s. Me.'
[* Fol. 196.]

To cure a man given up by his doctors.

Give him Quinte Essence of Gold 'Aqua celi-doyne.' with celandine water,

and he shall rise up and speak. Then comfort him with our Quinte Essence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

¹ 'be so hool.' Or is *hool* a verb, become whole, recover?

‘3a. Me.’

*To cure the
Leprosy that
is caused by
rotten hu-
mours.*

Use our
Quinte Es-
sence, with
those of Gold
and Pearl;

(or Burning
Water, if you
have no
Quinte Es-
sence.)

Wash the
leper with
strawberry or
mulberry
water; this
is of great
virtue,

[* Fol. 20.]

but is much
encreased by
our Quinte,
Essence.

4a. Me.

*To cure Pal-
sy, which
comes from
viscous hu-
mours closing
the passages
of motive
power.*

Blessed be
God, our
Quinte Es-
sence will
restore the
paralitike.

Fix in it the
Quinte Es-
sence of eu-
phorbium and
the like; and,
if God will,
‘sawe’

the palsied
man shall be
whole, if you
make him a
stew of ivy
‘Nota / yue /
sauge.’
and sage.

Falling
Quinte Es-
sence, let him
drink Burn-
ing Water

The þridde medicyn is to cure þe lepre þat is causid of corrupcioun and putrifaccioun of ony of þe principal humouris of man; but not þe lepre þat cometh to man of kynde of þe fadir and of þe modir leprous,—for it is callid morbus 4 hereditus,—ne þe lepre þat is sent of god by his plage, but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid, wiþ þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wiþinne a 8 fewe daies he schal be partily hool þerof. and if 3e haue non preparate redy oure 5 essence, þanne take in þe stide þerof fyn brennyng watir / but þat oper is bettere.

Also, drawe a water of þe fruyzt of strawbery or mulbery 12 tree, whanne it is ripe, and waische þe lepre þerwiþ. þis watir is of so greet vertu; for a souereyn maistir took it a leprous *womman, þat wiþ þe waischinge oonly of þis watir, withynne schort tyme was maad al hool / but sikirly þe vertu þerof is 16 myche worth if it be meyngid with oure 5 essence, or ellis brennyng watir; and þanne it schal be no nede to vse in þis perilous cure, venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle 20 philosophoris seyn þat þe palesye vniuersel cometh of habound- aunce of viscous humouris closyng þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo pingis þat schal cure þis sijknes be temperate, hoot, and moist, 24 and a litil attractyue, and to þe synous confortatyue / Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralitike oure 5 essence aforeseid, þat souereynly to him com- fortyng, restoryng, and temperatly worchyng / þerfore fixe 28 þerinne þe 5 essence of þo laxatyues þat purgen flewme & viscous humouris, as a litil of euforbie, or turbit, or sambucy. & þanne wipoute doute, if god wole, þe paralitik man schal be hool wiþ comfortyng and restoryng of kynde, if 3e make him 32 a stewe hoot and moist with herbis, þat is to seye, eerbe yue, & sauge, þat haue an heuenly strenkþe to comforte þe joynctis, & þe senewis, and þe vertu motyue. and if 3e haue not redi preparate oure 5 essence, þanne take fyn brennyng watir til it 36

be redy, and lete þe pacient drynke þerof a litil in fyn wiyn. and also he schal waische al his body and his extremytees wip brennyng watir ofte tymes. and lete him vse þis a good while, & he schal be hool. /

in fine wine,
and wash all
over with
burning
water.

*The .5. medicyn for a man þat is almoost al consumed, & waastid in al his body, and riȝt leene, as þat man þat hath þe tisik & þe etik / Forsope þe verry cure to heele him is oure 5 essence / Forwhi. it comfortiþ þe feble nature; and þe nature þat is lost it restoriþ, & so restorid it preserueþ / And þerfore if ȝe wol restore þe fleisch of a leene mannys body almoost consumed away, drawe þanne a watir of celidoyne, and take þerof a litil quantite, and meynge wip oure 5 essence if ȝe haue it redy, or brennyng watir in stide þerof, and ȝeue it him to drinke; and wipinne fewe dayes he schal be wondirfully restorid and fat.

[* Fol. 20b.]
‘5. Me.’

*To fatten
lean and con-
sumptive
men.*

Mix with our
Quinte Es-
sence

‘Celidoyne.’
a little celan-
dine water;

give it the
patient, and
he shall soon
be wonder-
fully fat.

The .6. medicyn for passiouns of frenesie, foly, ymagynaciouns and noyous vexaciouns of deuelis, and also for þe goute als weel hoot as coold. certeyn experience techiþ þat colerik men ȝeueþ to summe ymagynaciouns; and sangueyn men ben ocupied aboute summe opere ymagynaciouns; & ȝitt flewmatic men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupied a þousand part wip mo þouztis þan ben men of ony oper complexioun / Forwhi. þat humour of blak coler is so noyous, þat if it a-bounde and a-sende vp to þe heed, it troublip alle þe myztis of þe brayn, engendryng noyous ymagynaciouns, bryngyng yn horrible þouztis boþe wakyng and slepinge; and siche maner of men ben born vnder þe constillacioun of saturne, the wickide planete / Forsope, to siche men deuelis wole gladly appere, & minister to hem* her priuy temptaciouns wipinne þe cours of her þouztis; and pese men þus *turmentid wip þe passiouns of malencoly comounly speke wip hem, stryue and dispute wip hem silf whanne þei be a-loone, þat ofte tymes opere folk may heere it / These maner of men þat ben þus turmentid, as weel by passioun of malencoly as of deuelis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe perfizt cure of alle pese is oure 5 essencie auri et

‘6. Me.’

*To cure Fren-
sy, Gout, and
troubles from
Devils.*

‘colerike.’
‘Sangueyn.’
‘Fleuma-
tyke.’
‘blake coler,’
‘malencoly.’
Dark melan-
choly men are
troubled more
with anxieties
than any
others,

‘Nota se-
quentia.’

being born
under ‘Sa-
turne, a
wykyd
planete.’

[* MS. hom]
Devils gladly
appear to
them and
tempt them,
[* Fol. 21.]

so that they
often fall into
despair and
kill them-
selves.

The cure is
our Quinte

Essence of
Gold and
Pearls, with a
little senna or
lapis lazuli.

Burning
Water, with a
purge, will
also cure
these dis-
eases.

These medi-
cines put
away wicked
thoughts, and
bring in
merry ones;
they dispel
devils' tempt-
ations and
despair, and
bring a man
to reason.

'Saturne. γ.'
Saturn is an
enemy to all
creatures,

and has power
over foul
[* Fol. 21b.]
solitary
places, as
Vitas Patrum
says.

The Moon too
is full of bane.

*Jubiter and
Sol [J.B.]
Jupiter and
Sol, on the
other hand,
make devils
flee,

and betoken
the joy of
heaven,

as Saturn and
the Moon do
hell.

perelaram, or *ellis brennynge watir* in stide *perof*, in þe whiche
3e fixe gold as it is aforeseid, wherinne be putt a litil of señe or
watir of f[u]niter, or poudre of lapis lasuly, or *ellis medullam*
ebuli, and vse it discreetly. forwhy. not al oonly oure *quinte*
essence auri et perelaram heelith þese disesis. / but also brennynge
watir in þe which gold is fixid, heelip hem, wip a litil of þo
þingis þat purgen and casten out blak coler superflue, & helip
þe splene.

Forsope þese medicyns puttip away wickid þouztis and an
heuy herte malencolious; þei gladith and clense þe brayn and
alle hise myztis, and brynge yn gladnes and merye þouztis.
þei putte away also þe craft of þe feendis temptaciouns, and
ymagynaciouns of dispeir. þei distroie, & make a man to forȝete
almaner of yueles, and naturaly bryngip him agen to resonable
witt. and for as myche as saturne þe planete naturaly ys coold
and drye, and is enemye to al kynde / Forwhy, euery snow,
euery hayl, euery tempest, & also þe humour of malencoly
comeþ of him. & he haþ his influence vpon derk leed, &
vpon derk *placis vnder þe erf¹, foule and stynkyng, and derke
wodis, and vpon foule, horrible, solitarie placis, as it is preued in
vitas patrum, þat is to seye, in lyues & colaciouns of fadris /
And also þe moone, naturely coold and moist, haþ his influence
vpon þe nyȝt, and vpon myche moisture, and vpon þe placis
whanne 4. weyes metip togidere. forsoþe in alle sicke placis þei
wole a-bide and schewe hem to her foloweris / but forsoþe þo
þingis þat ben of þe nature of Iubiter and of sol, goode planetis,
arne displesynge to him, and contrarie, and naturaly deuelis fle
awei fro hem, for þei haue greet abhominacioun of þer vertuous
influence / þerfore it schewip weel þat þo þingis þat ben in þis
world, summe þer ben þat bitokene þe glorious yoie of heuene,
and summe þing þat figure þe derknesse of euerlastynge peynes
of helle / Forsope þe sunne and iubiter, goode planetis, &
gold, pure metal, and alle pure þingis þat gladen a man, figu-
rynge by resoun þe ioie of heuene / and blak Saturne, and þe
spotty moone, figure & bitokene þe condicioun of helle / and

¹ Erf = erpe.

siþ þat deuēlis be dampned, & ful of wreche of helle, þerfore
 þei hate þe clenness & þe ioie of oure lord god & of hise
 seyntis / also þei haten þe sunne and his cleernes, and pure
 4 þingis þat maken a man glad. and naturaly it plesip hem to
 dwelle in derk, & in blak, horrible, styngynge placis, in heu-
 nesse, wreche, & malencoly, & in þo þingis þat pretende þe
 condicioun of helle / And siþ oure 5. essence aforeseid is so
 8 heuenly a þing, & by sotil craft *brouzt to so myche swetnes,
 it is so souereyn a medicyn þat it may weel be lijkned to þe ioie
 of paradise. forwhi, it makip a man list, iocunde, glad, and
 merie, & puttip away heynesse¹, angre, melencoly, & wrappe,
 2 þe whiche þat deuēlis loue / **et ideo nostra 5 essencia digne**
vocatur celum humanum / Also if a man be traueylid wip a
 feend, and may not be delyuerid fro him, lete him drinke a litil
 quantite of oure 5 essence, wip 5 essence of gold & peerl, and
 6 wip an eerbe callid ypericon, i.[e.] fuga demonum, and þe seed
 þerof grounden & aftirward distillid, & þe watir þerof a litil
 quantite medlid wip þe opere 5^{tis} essenciis; and anoon þe deuēl
 wole fle away fro him & fro his hous.

20 Also for þe goute, hoot or cold, þe pacient¹ schal drynke
 oure 5. essence wip a litil quantite at oonys of þe letuarie de
 succo rosarum. and lete him vse þis letuarie a litil at oonys ech
 opere day, til superflue humouris be purgid / but he schal vse
 24 euery day a litil of oure 5. essence with 5 essence of gold &
 peerle; & wipinne a fewe dayes þe pacient schal be hool. //

The .7. medicyn, for to heele yche, & for to distrie lies²
 þat ben engendrid of corrupt humouris. take oure 5 essence
 28 bi him silf a-loone, and vse to drynke þerof a litil quantite
 at oonys / and take also a litil quantite of Mer[curie?]. &
 mortifie it wip fastynge spotil, & medle it wip a good quantite

Devils hate
 the joys of
 God and the
 brightness of
 the sun;
 they delight
 in stinking
 places, and
 melancholy
 and hell-like
 things.

But our
 Quinte Es-
 sence is
 heavenly,
 [* Fol. 22.]
 like the joy of
 Paradise, and
 drives away
 anger and all
 that devils
 love, so that
 it is fitly
 called 'Man's
 Heaven.'

To deliver a
 man from a
 devil,—give
 him some of
 our Quinte
 Essence with
 'fuga de-
 monum'
 that of gold
 and pearl,
 and St.
 John's Wort
 water: at
 once the devil
 will flee away.

To cure the
 Gout.

Take a little
 Quinte Es-
 sence and
 Rose-juice
 electuary,
 and use daily
 our Quinte
 Essence with
 that of Gold
 and Pearl.

'7. Me.'

To cure the
 Itch and de-
 stroy Lice.

Drink Quinte
 Essence.
 Mix Mercury
 with spittle,

¹ houynesse MS.

² "A lous is a worme with manye fete, & it commeth out of the filthi and onclene skynne, & oftentymes for faute of atendaunce they come out of the flesshe through the skynne or swet holes.

To withdryue them / The best is for to wasshe the oftentimes, and to chaunge oftentymes clene lynen."—*The noble lyfe and nature of man, (of bestes, serpentys, fowles, and fissches yt be moste knowen.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.
[* Fol. 22b.]

'Sua, Me.'
'feuer quar-
tene.'

To cure
Quartan
Fever.

'ye quarten
is ingendyrd
of Malyn-
coly.'
The Quartan
arises from
too much
black choler,
and lasts a
year or more.
To cure it
soon,

['* Pour]
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white
dwarf elder in
Burning
Water, and
take a wal-
nut-shell full
morning and
evening.

Or, take
whatever
purges black
choler, put it
into Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

'Nota for y^e
quartene.'

It is said that
a tooth from
a live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils.

of poudre of stafi-sagre, & panne put it in to a greet quantite of brennynge water, & panne waische al his body, or ellis þe heed where þe icche & þe lies ben. & vse þis medicyn .2. or 3. & þe sijk *man schal be hool.

The .8. medicyn for to cure the quarteyn and alle þe passionns þat comeþ of malencoly in mannys body; and þe maistrie to purge malencoly. and 3e schal vndirstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat is corruppid withynne þe body. and for þis humour is erþely, coold, & drie, of þe nature of slowe saturne, þefore þe accesse of þis sijknes ben slowe, and it durif comounly yn a man a 3eer or more, and it puttif fro him gladnesse, & bryngif yn heuynes 1 more þan opere feueris do / If 3e wole heele þis sijknes in schort tyme, lete þe pacient vse to drynke oon* 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt superflue humouris, & reducit nature to equalite, and bryngif yn glad- 1 nesse, & chasif a-wey heuynes & malencolie. and if it so be þat 3e haue nouzt oure 5 essence / panne take j lb of þe beste brennynge watir, and þerinne putte medullam ebuli, and namely þe white, if 3e may may haue it / of þis watir 3eue to þe pacient, 2 morowe and euen, a walnot-schelle ful at oonys. and he schal be al hool / or ellis þus: take what þing 3e wole þat purgif malencolye, and putte a litil þerof into brennynge watir, & vse þat laxatif maad into smale pelotis, wijsly resceyuyng riȝt a 2 litil at oonys, as oon litil pelot, and preue þerby how it worchif, panne anoper tyme .ij. at oonys, if it be nede / so þat þe mater be a litil digestid and a litil egestid. for bettere it is to worche a litil & a litil at oonys, þan sodeynly greue þe nature. forwhi, 2 two litil pelotis laxatif meyngid wiþ brennynge watir *wole worche more myȝtily þan .8. pelotis wole do bi hem silf / Also philosophoris seyn þat a toop drawe out from a quyk 3 beest, born vpon a man, delyuerif fro þe quarteyn / Also 3 þei seyn þat if þe yuis of þe eerbe þat is callid morsus galline rubri be putt in hise nose-prillis whanne he bigynneth to suffre þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of god.

- The medicyn to heele þe feure contynuele. alle philosophis seyn þat þe feure contynuele is gendrid of putrifaccioun of blood and of corrupcioun of humouris in it /
- 4 þerfore þe cure þerof is to purge blood, and to putte away þe corrupcioun of it, & þe humoris vneue to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worcheþ oure quinte essence; and þerfore it curiþ
- 8 perfiztly þe feure contynuele / and þouþ brennynge watir caste out fro blood watry humouris and corrupt, 3itt take it nouzt in þis cure / forwhi; þouþ brennynge watir be .7. tymes distillid, 3itt it is [not] fully depurid fro his brennynge heete, & þe .4.
- 12 elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie, as ben þe 4. elementis / þerfore it heeliþ perfiztly þe contynuel feure; namely wiþ commixtioun of þe 5 essence of gold & peerle / and if 3e wole strenkþe 3oure medicyn, þanne
- 16 putte yn oure 5. essence a litil quantite of pulpa cassie fistule / or ellis þe iuys of þe eerbe mercuriale. & if it so be þat opere humouris habounde to myche with blood, þanne take þo laxatyues þat kyndely wole *purge hem, as comoun bookis of
- 20 fisik declareþ.
- The 10. medicyn to cure þe feure tercian, þe which is causid of putrifaccioun, or reed coler to myche haboundynge / to cure þees sijknes, tak oure 5 essence, or ellis fyn bren-
- 24 nnyge watir,—but þe firste is bettere,—and putte þerinne a litil of rubarbe or of summe oper laxatiue þat purgiþ reed coler, and a greet quantite of watir of endyue; and vse þis medicyn at morowe & euen. and þe pacient schal be hool wiþoute doute.
- 28 The 11. medicyn is for to heele þe feure cotidian, þe which is causid of putrifaccioun of flewme to haboundynge / and siþ flewme is coold and moist. oure 5 essence (and in his absence take good brennynge watir.) haþ strenkþe and vertu to
- 32 consume þe rotun watery inordinat, and to myche coold humi-dite / þerfore take oure 5 essence or brennynge watir, and putte þerinne a litil of euforbij, turbit, or sambuci, or sum opir þing þat purgiþ flewme; and vse it morowe and eue, & þe pacient
- 36 schal be hool.

'9a. Me.'

To cure continual Fever.

It arises from putrefaction of blood and corruptions of humours.

Our Quinte Essence cures this, (tho' Burning Water does not,)

if mixed with Quinte Essence of Gold and Pearl,

and a little Cassia or Herb Mercury.

[* Fol. 23b.]

'10. Me.' 'feuer terciane.'

To cure Tertian Fever.

Take Quinte Essence, with Rhubarb and Endiue water, morn and eve. 'water of endyue.'

'11. Me.' 'feuer cotydyan.'

To cure Daily Fever.

Take our

Quinte Essence, and a little Euphorbium, &c.

'12. Me.'

'Lunatyke
persons.'
*To cure Ague
Fever and
Lunacy.*

This fever
comes of chol-
er inflamed,

and is accom-
panied by
lightthead-
ness.

'Nota bene.'

['* Fol. 24.]
'Signa.'
As the patient
sees black,
gold, or red
things, so the
different hu-
mours are in-
flamed.

Burning
Water should
not be taken,

but Quinte
Essence of
Gold and
Pearl should,
with that of
Rose water,
Violet, &c.

'for y^e fren-
esye & wod-
nesse.'

*To cure or as-
swage Frenzy
and Madnes.*

Wrap the
head and feet
in, and smell
at, Popilion
(with Vinegar
mixed), and
Rue.

'13. Me.'

*To cure
Cramp.*

Use our
Quinte Es-
sence or
Burning
Water.

The .12. medicyn for to cure þe feure agu, and þe lunatik man and womman / discreet maistris seyn, þat þe feure agu comounly is causid of a uyolent reed coler adust, and of blood adust, and of blak coler adust; and sumtyme of oon of 4 þese adust, and sumtyme of two togidere, and sumtyme of .3. togidere / and þerfore þe feure agu is þe posityue degree, and in þe superlatyue degree, comparatif gree & superlatif gree / For þe feure agu hap comounly alienacioun of witt, & schew-8 ynge of þingis of fantasy / And 3e schal knowe weel whiche ben þe humouris adust þat causen þe feure, be þese * tokenes / Forwhi, if þe pacient seiþ þat he seiþ blak þingis, þanne blak coler, þat is, malencolie, is adust / & if he se þingis of gold / 12 reed coler is adust / if reed þingis, and schewynge of bloodt þanne blood is adust / And if he seiþ þat he seiþ alle þese .iiij, þingis, þanne alle þe humouris ben adust / For as myche as brennyng watir ascendit to þe heed, and gladly wole a man 16 drynke / And siþ þat feure agu regneth in þe regioun of þe heed / þe philosophoris counceilis þat þe pacient schal not resceyue it in þis sijknes / but it is nedeful þat he take oure 5 essence of gold and of peerl, meynging þe 6 part of 20 5 essence of watir of rose, violet, borage, and letuse¹ / and þanne 3e schulen haue an heuenly medicyn to cure perfiztly þis sijknesse. [1 in margin, 'Rose / violett / Borage / lutuse /']

For to cure þe frenesye and woodnes, or ellis at þe leeste 24 to swage it / take a greet quantite of popilion, and þe beste vynegre þat 3e may haue, and a good quantite of rewe domestik, weel brayed, and meyngid wip þese forseid þingis; and biclippe þe heed and þe feet of þe pacient with þis medicyn; and sum 28 þerof putte to his nose-prillis. þis medicyn anoon puttith away þe frenesye & þe schewynge of fantasies / it curit also wode men & lunatike men. and it restorit aȝen witt and discrecioun, & makit al hool and weel at eese. 31

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtyng & þe febilnes of þe senewis, as it schewit sumtyme yn medicyns maad of elebore, þer is no þing þat puttith away þe 32

craumpe as doip oure 5 essence aforescid, or ellis *brennynge watir in stede of it. [* Fol. 24b.]

The .14. medicyn, to caste out venym fro mannys body /
 4 take oure 5 essence, and putte perine fleisch of a cok, neysch
 soden & sotilly brayed, note kirlnelis, fyn triacle, radisch,
 & garleek smal brayed, and opere pingis pat ben goode
 to caste out venym, as comoun bookis of fisik declariþ /
 8 And also, to comforte þe herte, putte yn oure foreseid 5. essence,
 þe 5. essence of gold and of peerl. and he schal be delyuerid
 þerof & be hool.

‘14a. Me.’

*To cast poi-
son out of a
man's body.*

Take our
Quinte Es-
sence, with
cock's flesh,
nut-kernels,
&c., and
Quinte Es-
sence of Gold
and Pearls.

The .15. medicyn, to make a man þat is a coward, hardy
 2 and strong, and putte a-vey almaner of cowardise and drede /
 I seye þou forsoþe þat no þing may telle alle þe myraclis ver-
 tues þat god hap maad in oure 5 essence, and not al oonly in
 him, but also in to his modir, þat is to seye, fyn brennynge
 6 watir. for to cure þis sijksesse, take a litil quantite of oure 5
 essence, & putte þerto double so myche of brennynge watir,
 and a litil quantite of þe iuys of eerbe pione and of saffron dis-
 tillid togidere, and a litil of 5 essence of gold and of peerl; and
 10 þeue it him to drinke. and aftir sodeynly, as it were by miracle,
 þe coward man schal lese al maner drede and feyntnes of herte,
 and he schal recouere strenkþe þat ys lost by drede, and take to
 him hardynesse, and he schal dispise deepþ; he schal drede no
 14 perelis, and passyngly he schal be maad hardy. þis is trewe, for
 it hap ofte tymes by oolde philosophoris [bene] preued / þerfore
 it were a greet wisdom þat cristen princis, in bateilis azen
 heþene men, hadde wiþ hem in tonnes brennynge watir, þat
 18 þei myzt take to euery fiztyng man half a riht litil cuppe ful
 þerof to drynke in þe bigynnyng of þe batel. & þis priuYTE
 owith to be hid from alle enemyes of þe chirche; and also
 *princis and lordis ministringe þese pingis schulde not telle
 22 what it is.

‘15a. Me.’

*To make a
Coward bold
and strong.*

Give him our
Quinte Es-
sence with
twice as much
Burning
Water, and a
little Peony
juice and saf-
fron, and
Quinte Es-
sence of Gold
and Pearl.
The coward
shall lose all
faintness of
heart,

despise death,
and dread no
perils.
Therefore
Christian
Princes
should have
tuns of Burn-
ing Water,
and give every
fighting man
a cup before
battle with
the heathen.

[* Fol. 25.]

The .16. medicyn azens þe feuere pestilenciale, and þe
 maistrie to cure it. forsoþe holy scripture seiþ þat summe
 tymes oure lord god sendiþ pestilence to sle summe maner
 26 of peple, as it is seid deuteronium 28 in þis maner “Si

‘16a. Me.’

*To cure Pesti-
lential Fever
(when not sent
as a punish-
ment by God).*

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure,

but all other pestilences

from evil planets may be cured by our Quinte *'Nota bene.'* Essence with Aloes, Euphorbium, &c.,
[* Fol. 25b.]

and a laxative Quinte Essence that will send the patient to stool once a day.

'Caveas.'

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledictiones; iste maledictus eris in ciuitate &c." et infra; "ad-iungat tibi pestilenciam donec consumat te de terra, percuciat te dominus egestate, 4 febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem; et infra "percuciat te dominus vlcere egipti, et partem corporis per quam stercora egerantur. scabie quoque, et prurigine, ita ut curari nequeas; percuciat te 8 dominus necessitate ac furore mentis" // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponysche synne // Also 3e schal vndirstonde þat men may die in .iiij. maners. in oon 12 maner by naturel deef, in þe teerme þat is sett of god / In anopir maner bi violent deef, and also in þe .iiij. maner occasionally wipinne þe teerme þat is sett of god; as þo men þat to myche replecioun, or to greet abstynence or by disperacioun, or 16 ellis by necligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god & good gouernaunce may be curid partially wip oure 5. essence. and 20 þerinne putte a litil of aloes epatik & euforbij, & a litil of ierapigra galieni & of 5 essence, of þe rote of lilie and also of gold & peerle, capilli veneris *and ysope; for þese þingis ben nedeful to siche feueris & apostemes / it is nedeful also 24 þat wip þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde; and þat þe pacient so myche resceyue in a natural day þerof þat he may go weel oonys to sege; and so lete him vse þis laxatif .3. in þe 28 woke; But be weel war þat he take wip oure quinta essencia but riȝt a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat miȝte bifalle. & euery day take he by þe morowe an eye-schelle ful of good brennynge watir, and þe cor- 32 rupt eyr schal not noye him; & also vse in þe dayes, two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennynge watir; & al þe hous of þe pacient schal be encensid

¹ MS. volueris.

strongly .iiij in þe day wiþ frank-encense, mirre, & rosyn, house with
 terbentyn & rewe. and þis is perfizt cure for þe feuere pesti- frankincense,
 lence / And þus 3e may, wiþ þis 5 essencijs, cure alle þese sijk- &c.
 4 nesses aforeseid, and manye opere, as it were by myracle, if 3e
 worche disc[r]eetly as I haue toold 3ou tofore / Now here
 I make an eende of þis tretis þat is clepid þe mooste & þe Here is an end
 souereyneste secrete of alle secretis, and a passynge tresour of this most
 8 þat may nouzt fayle // O quantum malum foret, si hic sovereign of
 liber perueniret ad manus hominum mundanorum, ad noticiam all secrets.
 tirannorum, et ad seruicium reproborum! quia, sicut sancti per
 hunc librum poterunt continuare opera vite christiani diucius What ills will
 12 et vehemencius, ita et reprobis possent peruerso vsi diucius befall if it gets
 perseuerare in malo. ego autem, quantum in me est, propter into tyrants'
 solos sanctos librum hunc constituo, et ipsum custod[iæ] ihesu and repro-
 Christi commendo nunc et in eternum // = // bates' hands
 and prolongs
 their life in
 evil. I will
 keep it for
 holy men
 alone; and I
 commend it
 to Christ's
 keeping now
 and ever.

16 **Explicit librum de maximis secretis essencie**
 quinte &c.

THE SPHERES AND PLANETS.

[leaf 26]

- ¶ Philosophers puttyn 9 speris vndirewritten; but Diuinis puttyn þe tenþe spere, where is heuyn empire, in þe whiche, angelis & sowlis¹ of seyntis seruen god; in þe whiche is crist, in þe same forme that he walkid in erþe, and also owre lady, & seyntis that arosen with crist.
- ¶ þe first spere of þe 9 is clepid ‘*primum mobile*,’ þe first mevabil thyng.
- ¶ þe .ij. spere of sterres: Aries .i. þe rame. ¶ the second hows of Mars, þe bool, ¶ þe second hows of Venus, Gemini, ¶ þe second hows of Mercuri, Cancer. ¶ þe hows of þe mone, leo. þe hows of þe sonne, Virgo. // þe first hows of Mercury, Libra // þe first hows of Venus, Scorpio // þe first hows of Mars, Sagittarius // þe first hows of Iubiter, Capricornus // þe first hows of Saturne, Aquarius // þe second hows of Saturne, Piscis. / þe secunde hows of Iubiter [no more].
- ¶ Saturn is a planete evel-willid and ful of sekenes. Wherefore he is peyntid with an hooke, for he repeþ down grene thyngis / he fulfillþ his course in xxx ȝeere.
- ¶ Iubiter is a planete wele willyng to alle thyngis to be gendrid, plent[i]ful & plesyng; therfor he is y-seid Iubiter as helpyn. in xij [3]eere he fillþ his course.
- ¶ Mars is an enemy to alle thyngis to be gendrid; wherfor he is clepid god of batel, for he is ful of tempest. he fulfillþ his course in .ij. ȝeere.
- ¶ þe sonne is þe worthiest planet, y-set in myddis. he fulfillþ his course in CCCLxv dayes & vj. howris, þe whiche causen bisext.
- ¶ Venus is apte to alle thyngis to be gendrid. he fulfillþ his course in CCCxxxvj daies.
- ¶ Mercuri swyft is y-seid a messenger of daies [? heuene]. he fulfillþ his course in CCCxxxvj daies.
- ¶ þe mone is a planete ny þe erþe. [ends.]

¹ lis is the MS. l with a line at right angles to it.

NOTES

ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar, &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten faeces of wine'??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If

the original *liquibles* cannot be retained I should substitute the word *liquiables*, meaning those things which can be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched, &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals, &c., is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

GLOSSARY.

- Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Ague*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.
- Aischin, p. 4, l. 10, ashes.
- Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφί on both sides, and φέρω I carry.' *Dict. of Gr. and Rom. Ant.*
- Anele, p. 6, l. 26, &c., heat?
- Apostemes, p. 24, l. 24, imposthumes, boils.
- Appeire, p. 3, l. 12, impair, worsen.
- Arreins, p. 2, l. 25, spiders.
- 'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.
- Colaciouns, p. 18, l. 21, ? comments, homilies.
- Comounne, p. 3, l. 35, communicate.
- 'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.
- Deedly, p. 3, l. 24, liable to death, mortal.
- Departynge, p. 5, l. 14, parting, separating.
- Depurid, p. 9, l. 27, purified, purged.
- Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'
- 'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips*.
- Encorpere, p. 13, l. 4, mix, incorporate.
- Euforbii, p. 21, l. 3 bot., 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd from the Name of his Physician *Euphorbus*.' *Phillips*.
- Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips*.
- Extremities, p. 17, l. 2, ends of the limbs.
- Fecis, p. 4, l. 7; p. 9, dregs.
- Fire of hell, p. 8, l. 23, a disease.
- Fumiter, p. 18, l. 3, fumitory.
- Fyme, p. 10, l. 2 bot., mud, clay.
- Gerapigra galieni, p. 3, l. 29, *ἱερα πικρα Γαληνου*.

Giltid, p. 7, l. 3, having the properties of gold communicated by it.
 Groste, p. 5, ll. 9, 29, grossness, heavy particles, residuum.

Hide, p. 13, l. 18, ? for *hideus*; compare the Harleian reading 'un-kinde.'

Hool, p. 15, l. 10, recover, improve.

Incombustible, p. 10, l. 2.

Incorruptibility, p. 7, l. 2.

Kynde, p. 1, l. 12, all creatures;
 l. 13, nature.

'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultramarine* is made . . much us'd in Physick.' *Phillips*.

Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' *Phillips*.

Liquibles, p. 7, l. 6 bot., meltable metals.

Lymayl, p. 8, l. 6 bot., Fr. '*limaille* : f. File-dust, pinne-dust.' *Cotgrave*.

Marien Bath, p. 12, l. 7 bot., Balneum Mariæ, a Chemist's bath. '*Bain de Marie*. Maries bath; a cauldron, or kettle full of hot water.' *Cotgrave*.

Medle, p. 19 last line, mix.

Medulla, p. 18, l. 3, pith.

Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, . partaking of the Nature and Colour of the Metal it is mixed

with; some call it a Fire-Stone.' *Phillips*.

Mercuriale, mercurie, p. 21, 19, &c., 'Mercury . . among Chymists . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit* . . Also the Name of a purging Herb, of which there are two sorts, viz. *Good Harry* and *Dog's Mercury*.'

Metis, p. 16, l. 22, *meatus*, passages.

Mon, p. 13, l. 19.?

Morsus Gallinæ, the Herb Henbit or Chick-weed. *Phillips*.

Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quicksilver, or any other Metal, is dissolved in an *acid Menstruum*.' *Phillips*.

Neischede, p. 7, l. 2 bot., neshness, softness, pliancy.

Oo, p. 4, one.

Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.'

Phillips. Fr. '*Populeon*. Popilion, a Pompillion; an ointment made of blacke Poplar buds.' *Cot*.

Preparate, p. 8, l. 21, prepare.

'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.'

Phillips.

Quenchour, p. 6 at foot, cooling the florin?

Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Fæces* or Dregs; the Spirit, chief Force, or Virtue of any thing.'

Reme, p. 9, l. 5 bot., A.S. *reoma*, a strap, thong.

Reparale, p. 8, l. 21, make, compound.

Respire, p. 4, l. 5 from foot, exhale.

Restreyne, p. 7, l. 8, retain.

Reward, p. 2, l. 4, 7, regard.

Rotombe, p. 10, l. 3 bot., a retort.

Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips*.

Stafisagre, p. 20, l. 1, 'Staphis agria, the Herb Staves-acre, or Lice-bane.' *Phillips*.

'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips*.

To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips*.

Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'

'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Phillips*.

Vapoure, p. 8, l. 5 from foot; p. 9 at foot, evaporate.

Woodnes, p. 22, l. 23, wildness, madness.

Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' *Phillips*.



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